

The Heart of Jesus, the Word Incarnate in Mary,  
is united to the maternal Heart;  
and both are a single entity in suffering,  
for the redemption of the world.



*Intimate Revelations  
of the  
Word Incarnate*

CHARITY



IMMOLATION

J. M. J. F.

THROUGH MARY AND WITH HER  
THE ROMAN CATHOLIC, APOSTOLIC CHURCH  
WILL TRIUMPH UNDER THE CROSS OF CHRIST

*Intimate Revelations  
of the  
Word Incarnate*

**The Religious Portavoz of Jesus**

This booklet may be reprinted,  
but without altering the text.

May it be for the glory of God!

**Ecclesiastical Permission**

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**Messages for My Consecrated Souls**

*Intimate Revelations  
of the  
Word Incarnate*

**According to the origin of His Interior Passion  
in the Womb of Mary  
and according to its mystical prolongation  
in the Holy Eucharist**



## NOTE

There are two places in this booklet where Our Lady is spoken of, or addressed, as a "priest." This is not meant to imply that She ever consecrated bread and wine, effecting their transubstantiation into the Body and Blood of Christ. That power and privilege was given only to the Apostles and their validly ordained successors. It is repeated an infinite number of times in the unbloody Sacrifice of the Mass on altars all over the world.

As the Mother of God, however, the Blessed Virgin was given, directly by God the Father, through the power of the Holy Ghost, the living and true Body and Blood of Christ. Her virginal womb being the Tabernacle where He dwelt for nine months prior to His birth, Her arms being His resting place from His birth in the stable to His death on the Cross, Her Immaculate Heart being the Monstrance where His mystical Eucharistic Presence reposes until the end of time.

Christ offered Himself as a perpetual sacrifice to the Divine Justice of His Father through the hands of His Mother, from whom He received His Body and Blood. In this figurative sense, She is a "priest." This power and privilege is reserved exclusively for the One who is the Mother of God. It never can, and never will, be repeated.

## Preface

I make these notes with the permission of my Spiritual Director, beginning them in the month of September, 1931. Here are related the most exalted revelations my Jesus deigned to give me from December of the past year (1930) and continuing until December 25th of the following year, but that, through incidents that deprived me of time, were written on February 27th, 1932.

On June 13th of that same year, 1932, my Father Director, in a letter of conscience, wrote to me in respect to the following. "I am reading the booklet that treats of the 'Word' and I am going to comment on some things very much in conformity with the teachings of Sacred Theology. The sorrows of the Heart of Jesus in the most pure womb of Our Immaculate Mother were truly a physical Passion. The mystical Passion is realized at present in the Holy Eucharist."

I signed the present, as a Preface, on October 9th, 1935.

*The poor portavoz of Jesus*

## *Introduction*

### **The Eternal Word in the Bosom of the Father before the fall of man and the revolt of Lucifer**

The Trinity existed eternally, filling the Heavens. And the world (the earth) was not yet. The angels were enjoying fully that divine possession because through the attractive force of its infinite charms, their freedom of will was subdued: their state of grace was meritorious in the eyes of God.

Nevertheless, the Eternal Being longed for some creatures who, outside the atmosphere of His Divinity, placed in a world of multiple charms and enclosed in material flesh, would love Him at the cost of heroic fidelity with the intensity and purity of the angels.

And God made man with a soul in His image, so in himself, his spirit would discover that "Kingdom of Heaven."

And having been satisfied with His work, He put in it His delights and decreed, from all eternity, that *the Word would be made flesh, to dwell with the children of men.*

And here the Virgin Mary (as a virgin She would be mother of all the earth) was decreed in the mind of the Eternal One *as Daughter of the Father, Mother of the Son, and Spouse of the Holy Ghost, Who is the center and the force of the creative power.*

### **Envy of Lucifer**

And Lucifer (the greatest angel in Heaven) was filled with envy and with a bitter jealousy, and his pride rose in rebellion on seeing it was men and not angels who were to be dignified through the Only-begotten in His profuse love.



Because he did not love the joy of God; he loved himself with an inordinate love.

And, when the fury and hatred arose in him, all his being was corrupted. And God, the "center of all purity," had to hurl him from Heaven into the eternal abyss, accompanied by his followers.

And in Heaven, God confirmed the good angels in grace so they would eternally love Him and give Him glory.

But Lucifer roved over the earth when it was created by God to give to the human race; and Lucifer rose up against man in persecution to mislead him with the perverse science of his infernal egoism, to wreak his vengeance on him, attempting to impede the *incarnation of the Word, the Son of God*. Because, he said to himself, "It is not possible that, when all flesh is corrupt, He Who is all purity will want to clothe Himself in it."

And God saw the devil's thoughts and, although a single act of His will had the power to impede his strategy, or although He had the power to confirm man in grace or to destroy the power of the evil one and thus annihilate the enemy, despite all that, He let him be. . .

And in conformance with His inscrutable and most wise plans that one day He will manifest to man in Heaven with the brilliance of glory, He wanted to await, in human fidelity, the reward of His preferential love.

That is, He subjected His glory to the will of man, in order not to contradict even one iota of His Divine Law.

Because all was decreed and accepted by the Trinity of Persons in the Divine Unity, and in it was His own glory and the honor of His laws. (Inscrutable mysteries for us now. Mysteries of the great power of God!)

#### **And man sinned against his God**

And the hour of expectation arrived!

And the evil one laid traps for man. . . and flesh was corrupted and God was repulsed by it. And the Eternal

Word was constrained in the Bosom of the Father. And the Holy Ghost found no place to perch His wings. *And the indignation of Justice fell on men. . .!*

And the gates of Heaven were closed, and Love could no longer diffuse itself beyond the center of the Blessed Trinity, in flux and reflux, since it was not possible for man to understand it, much less share it.

But at the sight of the wounds of humanity, *the Word was moved and wanted to satisfy the Justice of His Love, in order to give Love to Justice*. Because the Eternal Word, longing for His Incarnation, now offered Himself to Divine Justice as a Victim, and waited only to be clothed in human flesh to consolidate sin in it and to destroy the damage of the devil. And just as the purity of the Virgin Mary had been conceived in the mind of the Eternal One, like a fragrant lily in the uncultivated world, Her *Immaculate Conception*, without any stain of original sin, was decreed, to be a worthy Mother of God, the Only-begotten of the Father, and the Spouse of the Holy Ghost.

#### **Joy in Heaven**

With this decree Heaven was filled with joy. And the Eternal Father was pleased!

And the Son. . . the Divine Word. . . ecstatic! There was no joy equal to the joy of this Second Person of the Most Holy Trinity.

Because Mary presented Herself before the Divine glance, responding to the graces of predilection the Creator had bestowed on Her above all creatures. She did not leave even a tiny drop of that grace of which She was full unfruitful. *Hail. . . full of grace.*

#### **Confusion in Hell**

On the other hand, in the infernal abysses, the evil spirits bellowed because they could not endure even the mere vision of the *Immaculate Conception of Mary*, no sooner than it had appeared in the mind of God.





Because the blindness of this dark spirit, fallen from divine grace, obscured his mind because of his own diabolical pride, for which he is punished for all eternity; and thus he is always deceived, believing in himself and that his power will destroy the divine plans and that God will not find the means to repair the damage he causes in this, His chosen portion: humanity.

Thus on this occasion he bellowed from pride on seeing that, although flesh was corrupt, the divine power was working a most extraordinary miracle. . . a miracle that is a mystery and surpasses human understanding and even that of angels.

*Another miracle on behalf of man! The Immaculate Conception of Mary so She may be the Mother of the Divine Word, the Redeemer!*

And from then on all the weight of his punishment was in these words, "Benedicta tu in mulieribus," whose echo resounds in Heaven:

*Conceived without original sin! From the Conception of Mary to the Incarnation of the Word!*

There was only one step from the Conception of Mary to the Incarnation of the Word. A step that was, for Mary, . . . an act of sanctifying and glorifying love.

From the mud of the world, until then Mary was the only creature who attracted the glances of God. She was the only soul whom the Holy Ghost was able to bathe with His graces and to diffuse in Her His love.

But the Divine Word wanted to share with all men, . . . with the entire world, with the children of men, His beloved portion where He had put His delights, the flames of love devouring Him. He wanted to be incarnate with them, to come to them and to live among them. . . and, . . . to live forever! He hungered and thirsted for our miserable hearts! Because the Word of God incarnate loves us as we have not understood nor known how to respond to His love; for He still lives among us, although hidden under the sacramental veil of the Eucharist. . . as a Victim Who is enduring for us the payment to Divine Justice for our sins. And, He watches night and day for twenty centuries, waiting for us. . . so we might go to the foot of His Tabernacle and speak to Him and offer Him our love. He hungers and thirsts for our hearts!

#### How the Word loves Mary!

Another motive that impelled the Word's longing to be incarnate was Mary.

That beauty of soul attracted Him. . . like a magnet. Because the Word Incarnate desires human love more than angelic love; because we human beings are His chosen portion. Thus, on contemplating Mary, the most beautiful creature in soul and in body, He wished to annihilate Himself in Her and to rest in the heart that totally yielded itself to Him.

And, although He knew that to obtain those treasures of His love — Mary and mankind — it was necessary to suffer on the Cross. . . His love for suffering was from that instant like a passion consuming Him, because suffering was not possible to Him yet.



But . . . the hour tolled! The hour prepared from all eternity!

*"And the Word was made flesh and dwell among us."*

### **The Beginning of the Hidden Passion of the Word Incarnate in the Womb of Mary**

*(Doctrine for victim souls)*

From the very moment of the Incarnation of the Son of God in the womb of Mary, the interior physical and real Passion of Christ began. Because the Passion of the Son of God, of the Divine Victim, had its origin in His Heart, united to the Heart of Mary, the Co-Redemptrix.

And from the virginal womb of Mary, as from a Holy Temple or Sacred Tabernacle, *atonement to Divine Justice by the Lamb of God Who takes away the sins of the world* began to ascend to Heaven.

And the fragrant holocaust ascended and ascended from the womb of Mary to the Divine Presence, on the altars of the most pure love, obtaining graces and blessings for the children of men, coveted treasure of the most loving Heart of our Savior. And Mary was a victim with Her Son Who, while He dwelt in Her womb, could not give a single beat of His Heart to God, unless the Heart of Mary, the physical and real organ, beat in unison with His.

*Such was the condition of filial dependence to which the Redeemer wished to submit Himself!*

Such a martyrdom of sharing the most prudent Virgin accepted with Her "fiat!" All like an heroic burst of heroic love! For us . . . ungrateful . . . apathetic . . . indifferent!

O Mother! Priest and Victim!

I want to love Thee in the way Thou and Thy Son love us!

### **Reason for the confusion of the Devil**

And from the devil, the spirit of darkness, this miracle of redemption was concealed.

Because for his poor eyes, blinded by pride, Mary, through Her humility, was like a mirror blinding him more and more, while he was probing what had happened in Her from the moment of the Incarnation of the Word. And so: he was not able to see in the womb of Mary, during the nine months of Her holy pregnancy, the fruit of Her virginal womb; for the Holy Ghost covered Her with His divine shadow, under the vestiges of littleness: humility!

The Incarnation of the Word had had no manifestation of exterior magnificence; rather it was worked instantly by the Holy Ghost, this being a secret action between God and the most humble Virgin. Nor could the unclean spirit ever know, and for the same reason, he could not impede, the holocaust the Word Incarnate was then offering to the Divinity from that most pure and humble womb of Mary.

Because Mary is an invulnerable tower against which all the malice of Hell is shattered; and Her most pure womb is, after the Bosom of the Father, *a paradise*, and refuge for victim souls. For this reason, the Word sanctified it and deified it during the nine months He dwelt in it, since, *the whole power of God took flesh and blood there in order to form the physical Body of the Victim par excellence, the Redemptive Victim, associated with Her as Co-Redemptrix and Victim*. And the souls who follow Jesus in this way will thus be formed first, if they permit the divine action of the Holy Ghost to work in them. And Mary will form them, as She formed Jesus, in secret, in silence, nourishing them with Her purity and Her virtue.

The Divine Word incarnate will be concealing them with Him, in a mystical but real manner. And this won't be without a cross; rather on the contrary, nailed to the cross as He was, sharing His interior sufferings begun then and prolonged now in the Mystical Passion of His Victim Heart. This will be to become like an echo of the Heart of Christ and of the most pure Heart of Mary. They will give their souls to Her with docility, in imitation of the Word Incarnate in Her.

Because thus Emmanuel, longed for by the prophets, could, from the womb of Mary begin His redemptive



martyrdom and His merits ascend without interruption, and they will continue ascending through the Legion of Souls who, with Him and with Mary, offer themselves to Divine Justice to complete the Passion of Christ. And the devil will not be able to impede the vicinhood of souls hidden in Mary before the eyes of God.

**The Passion of the Word Incarnate:  
His longing to be born**

Now the Word longed and suffered to see the hour of His *Nativity on earth* arrive. The moment for the consummation of His life on the Cross at Golgotha, that is, the full measure of His sacrifice!

Already He longed for the martyrdom of His flesh: the straw of the manger. . . the snow of creation burning His delicate skin, that of a bud freshly burst into bloom. . . the little pebbles of earth wounding His feet. . .

And finally, the nails shattering His hands and feet, and the lance His side! Because He knew that, "when the Son of Man is lifted on the Cross. . . He will draw all toward Himself." And this "all" is the life of the spirit and of grace, the spirit of life and grace, His reign over humanity that He will perpetuate in Heaven, that consists in giving Himself completely through pure love!

"O Father, glorify Thy Son. . . with that Glory He had in Thee before the world was."

Words that encompass all of a mystery of infinite love for us, miserable. . . ungrateful. . . sinners. . . oh grief!

"O Father, glorify Me, for I am Thine Only-begotten. . . glorify Me as first-born among all men, so this glory may be for them as well.

"So they may be with Me on Thy right hand. . . meriting (through Me) the glory the world could not merit after its sin, but which it merited when human beings were created in Thine eternal mind, being the most tender object of Thy love. . . the glory they lost through sin. . . through that sin I am going to vanquish with My immolation."

Thus the Word Incarnate sighed, hidden from all in the womb of Mary and present only before the Divine Throne.

Such must be the life of victim souls, hidden from the eyes of all and present only before the eyes of God.

Because living thus the defeats of the devil are constant: because pride is vanquished by humility. . . impurity by purity. . . revenge by meekness and obedience in the hands of the Lord.

In the Incarnation of the Word, everything happened in that same instant when the angel spoke to Mary and She accepted with Her " fiat." And in the humanity of Christ, formed from the most pure substance of Mary, God infused a soul impregnated with His Divinity.





Ah . . . the soul of Jesus, of the Divine Word incarnate in Mary! There was the site of the hypostatic union in Christ: God and man. Simultaneously with this union of the two natures in Christ, God and man, the suffering of a God-man was possible. Divine mysteries incomprehensible to humans. . . *the mystery of the Redemption!* Now the Eternal Word of the Father is protected by Mary, as in a divine reliquary, where nothing nor no one can harm Him.

*Hail Mary, full of grace; the Lord is with Thee; Blessed art Thou among women, and blessed is the fruit of Thy womb, Jesus!*

Because the virginity all the mothers on earth lost through sin has been reconquered beneath the shadow of the Holy Ghost, Spouse of Mary.

That is why it is said of Mary, "The Lord is with Thee." We do not say, the Lord is in Thee, but "with Thee;" that is, the Lord God is with Mary, according to human language, as a single entity; a mystery we cannot explain while we are unilluminated by that light of glory that one day will manifest to us the adorable divine mysteries, one of which is the possession of God, the vision of God.

The Word of God incarnate in the womb of Mary, the body and soul of this Word made flesh, are united with the body and soul of Mary! They are not two bodies, but one, since it was one human substance, and they were indivisible, Mother and Son, while He dwelt in Her; the extraordinary: that all the power of God, on becoming man, was dependent in all His human faculties on Mary, a simple creature of God.

Only the divine nature of the Son of God remained immune, untouchable, most free; but in His human nature, the Word Incarnate lived nine months in a normal dependency in His senses as in His powers. It was a fusion between Mother and Son that could not be dissociated. This fusion and dependency of children in the maternal womb is ordinary, but the extraordinary here was the fact that *that*

*being was God Himself!* A mystery before which the heavens joyfully sing, glorifying the Divine Will! And the demons are tormented and confounded.

But thus the longing of the interior Passion of the Heart of Christ the Redeemer was fulfilled, and He rejoiced in being able to offer Himself as a Victim in propitiation for us. He did not remain inactive a single instant during those nine months of intimacy with Mary, whom He instructed in the secret of their hearts marvelously fused in a single love and a single grief. *Charity. . . Immolation!* The motto victim souls must have, to live really and practically with the Hearts of Jesus and Mary. That Passion, which from that instant, has not ceased to exist in the Heart of Jesus, and that longing to coparticipate with us, and for which He asks for souls at the foot of His Tabernacle, pure Eucharistic souls immolated in secret with Him and like Him. There, enclosed in the womb of Mary and now in the Tabernacle, was the same Victim, the same Host in the same Immolation.

O Jesus, Thine interior Passion on the altars of the love of Thy Justice, in Thy Victim Heart, is the hidden treasure for victim souls! To Thee we must come, we who have been happily called to coparticipate in that Passion, to fill ourselves with Thy love of charity, to consolidate ourselves in Thee so from that fire of love to be lifted up like Thee on the cross, in an ardent longing to give ourselves entirely in a holocaust of propitiation to redeem Thy divine interests; *human souls. . . the souls lost in the turbulence of this life by the seductions of the eternal enemy, the devil.*

O Mary! Thou art the Teacher of the Legion of Victim Souls. Thou didst form in Thy womb the Divine Victim. . . and Thou wilt form me, enclosing me in Thy womb, to learn from Thee the perfect virtues all victim souls need to have.





The Word Incarnate hidden in the womb of Mary  
chose five days for His elect

## *The First Day*

From the very instant when Mary pronounced Her "fiat" and on whose words Heaven and earth (and the Holy Patriarchs in Limbo) were hanging, on descending from the Bosom of the Eternal Father and becoming flesh in the womb of Mary, suffering was now possible to Him in all its forms: physically and morally. Because His life was now capable of imploring and His petitions He presented before His Eternal Father, Who looked at Him most lovingly, and He said to Him: "Behold Me, O Father, at the head of all humanity. . . I, Thy Son, object of Thy complacency! If Thou lovest Me, Thy love will be for them! If Thou condemnest them, Thou shalt condemn Me with them!"

And the Father, most amiable, enamored of His Word, of His Son, couldn't resist the entreaties of His love made man. *His Love made man?* Yes, so man might make himself loved by the Father and convert himself into that same transforming love! This is the greatest manifestation of the love of the Father for humanity.

Love, mercy, are the spontaneous buds of Divine Justice  
. . . of the essence of sanctity: God!

Because the misery of humanity moved Him, Who is all richness, to give us His treasure: His Word.

The Word came to envelop us in an atmosphere of divine opulence! Love came to teach us to love. Love descended to show us His divine kindness, so we may understand that love and we must have no dread, no fear of that Sanctity that. . . has loved us so He did not stop until giving us His Son as ransom. Ah! . . . if only we knew how to love



Divine Justice. . . if only we knew how to draw from its mysteries the innumerable favors we owe to that Justice! Then we would see how foolishly we fear that Holy Justice! The Divine Word became incarnate, came down to us, made Himself like us to teach us precisely this law of loving the Justice of God which is the basis for His mercy.

The entire life of that Word Incarnate was nothing but an aspiration of love, an act of love of Divine Justice, of His just Heavenly Father, and being just, the perfect remunerator. And, as the Word was loving thus, His Father could do nothing but justly return that love.

Jesus, the Word made flesh, teaches us to love Divine Justice to the point of offering ourselves, following His example, as victims, to change that justice into love. For, when the Heavenly Father receives love from those who give themselves up to His Justice as the Word Incarnate does, He, just and good, Who cannot be outdone in generosity, converts His Justice into Love, into pardon, and an abundance of mercies, of blessings are given because thus He fulfills the Justice of His love.

Well then, the Word Incarnate knowing all this even while in the womb of Mary His Mother, from the first instant of His Incarnation, His first thought, His first act was *an act of the most perfect. . . the most pure. . . love. . . an act of adoration to the Heavenly Father. . . LOVE!*

Five days, the first five days, the Word Incarnate enclosed in the womb of Mary consecrated on behalf of His elect.

From dawn of the first until dawn of the following day, on seeing Himself as man subject to time, but as God imparting to His works the limit of eternity (which is limitless) He consecrated Himself exclusively to that act of love of Divine Justice, offering Himself to it with repeated pleas as a Victim for humanity.

Thus the prodigy was realized: *behold a Victim divine and human at the same time.* Now finally He could give to God what humanity was not giving Him: Love. . . Love!

Redemptive love, satisfactory love, impetratory and propitiatory love. And that was how the Law of Fear was changed to the Law of Love and of Grace, by Him Who said. "I have not come to destroy the law, but to fulfill it." As if He had said, until today the law has been one of fear, through the fault of you who did not respond to the Love of My Heavenly Father Who loves you to such a degree He has decreed to give Me, His Son, to you as a pledge of His pardon.

The Word knew His Father and came to make Him known. Because "no one knows the Father except the Son, and those to whom the Son wishes to reveal Him."

Thus he who wishes to know the Father, let him love Divine Justice as the Son gives him the example, seeking it and delivering himself up to it with generosity and love, and the just Father and the loving Son will come to him and make their abode in him.

They will cause the Holy Spirit of love and of grace and of truth to dwell in him and they will illuminate him; They will manifest Themselves to him and he will know. . . how sweet and gentle is the Lord!

"May thou be blessed, just Father, because thou hast revealed these things and they have been made known to the little ones and they have been hidden from the proud and the powerful. Thus, O Father, thou hast done it, for so hath it seemed good in thy sight."

Already the Word is absorbed in adoration, loving, with all the force of His love, the Divine Justice of His Heavenly Father. And His charity is enkindled in such a way that it embraces all the souls of the present and the future. . . until the end of time. And in each one His act of love is animated with a special perfection as though He were to occupy each soul alone. "*Look at Me, O Father, loving Thee. . . in this one. . . and in that one. . . and in that other soul. For them I give My love to Thy Divine Justice! Deign to accept Me as Thine eternal Victim of love so Thou may proceed justly returning love to them.*"



And the Father decreed from that instant the *Redemption* of all the souls presented before His divine eyes bathed in the Blood of His Son, His Only-begotten. Because in justice, He cries out and demands. . . love.

It was the Blood of His very beloved and only Son! Of the Victim, pure and without blemish. Of the Divine Lamb Who takes away the sins of the world.

This act of adoration and love of the Word Incarnate, hidden in the womb of Mary, is the perfect example of Marian prayer. Mary was adoring through Her Son in Her, and the Son was adoring in Her, with Her and through Her (by means of Her). And they were two adoring in a single body and with a single heart. The adoration of both was one through the perfect fusion of Mother and Son. Both adored simultaneously for they were dissolved in each other. And the Eternal Father, pleased, received the adoration of His Only-begotten as though it were the adoration of humanity; He received it as though it were from each one of us (each soul, through the propitiatory redemption of Christ). And He received it with the force of eternity because of the perfect charity of His Word Incarnate, made man.

And the Heavens were opened to fertilize the earth with the rain of graces and blessings this adoration, infinite in merit and in power, acquired on His offering the homage of justice and of love to that Being, inaccessible until then to men. Who has loved us so much He has given us His own Son. Until now (from that instant) that Being (all love) has received a perfect act of adoration. This is the extraordinary spectacle of *God adoring God*.

There, in that instant, in that first day, Jesus thought of His *Legion of Victim Souls* and He expressed His act of love for them in a special manner so, when the time came to animate this Legion, it would be united with Him from that very first instant of His loving immolation offered to Divine Justice, so avid for reparation and atonement. For Jesus united these souls to Himself in that same instant by

virtue of the power of His love. That is why the womb of Mary is the site, the center of union, of victim souls.

Thus they must live mystically, hidden with the Word Incarnate, with the Divine Victim, that life of copious reparation, sharing the sorrows of His Divine Heart.

Jesus wished to teach His victim souls by this, His first concern on becoming man and dwelling in the womb of Most Holy Mary, that their basic or principal duty is the love of Divine Justice. A love that includes the delivery and generous rendition (of oneself); but, without ostentation, in secret, as He did within that "enclosed garden," in the womb of Mary. He did so physically; victim souls must do so mystically.

Jesus beheld in this act of adoration the offenses all souls, from the creation of man until the end of time, would commit against His Holy Justice. And in the measure that His Heart was inflamed by this interior Passion and was inundated by bitterness, His love increased. His act of love took on universal proportions to compensate for the offenses. He would have liked to have His Legion of Victim Souls at that instant. . . all the souls of His "beloved Legion" to share His grief with them.

But on finding Himself alone at the time, He expanded the dimensions of His soul to assimilate in Himself those intimate agonies of love He would disseminate later in the souls of His Legion, according to the capacity of each soul. O Jesus, Victim of Love!



## The Second Day

### of the Word Incarnate within the Womb of Mary

Then came the second day after the Incarnation. The Word was dilated with joy in every instant of those precious days when He could now offer to the Eternal Father, the Father, object of His immolation, the merits of His human existence, measured with the value of a God.

From dawn of this second day until dawn of the third, *the Word offered Himself as a victim in propitiation for the sins of the world to atone to the Divine Justice of His Heavenly Father.*

His Act of Offering was united to a perfect act of grief for the offenses He was offering to atone for.

Here, in a special way, or rather, in a unique way, the Word fixed in His mind and placed in His Heart, His Legion of Victim Souls whom He knew and He knew they would unite themselves to Him. He thought of them and He loved them intensely! And His Heart felt ineffable refreshment in the midst of the torture of the grief for the sins He had voluntarily taken upon Himself.

But He saw them in reality as weak and miserable creatures who would find themselves as fragile as palms whipped about in the middle of the desert of the world, playthings of the gusts of evil. Then, . . . in that same act of grief and of His loving offering, He united Himself to each victim soul from that instant, so He Himself would be the strength of His Legion. Even more, casting a glance around Himself, sighing with joy for the peace of the mansion where He dwelt, the womb of Mary, an impregnable fortress the evil one could not break into. . . He desired, . . . and His desire was a decree from that instant, that *every soul*

*who unites herself with Him in the offering as a victim of atonement would be protected by Mary, granting her — if the will of the soul does not weaken — invulnerable purity. They will not be free of temptations — as He was during those nine months — but they will be defended and they will not be overpowered by the cunning of the devil.*

In such a way that the victim soul must not fear the devil, she must fear only herself. She must take heed only with special fear not to relax in yielding to suffering, to victimhood, not to relax in her filial devotion to Mary; and to maintain her will firm in goodness, and the devil will not be able to obtain anything from her; rather her struggles and temptations will make each act of the victim soul more meritorious. Because, the Divine Victim admitted in His Legion only pure souls, free of voluntary faults and even of deliberate imperfections. It was for this He prayed that day, in that act of His Offering, for them, and He asked for the grace called *fortitude*! So in the trials of the spirit it was very necessary they should suffer, and the temptations to evil, they would always come out with an abundance of good and with merits. Oh, . . . how wonderful. . . how loving, how infinitely meritorious and powerful was that prayer of the Word Incarnate, made Victim, on behalf of His Legion of Victims! It was intensified in each one of them in the same measure He Himself was offering Himself to the Divine Father.

### Prayer of the Word Incarnate in the Womb of Mary for His Legion of Victim Souls to Divine Justice

*"O Father. . . ! Deign to perpetuate the Offering I make today in each one of My victim souls for ever and ever. So from today on I may mediate between Heaven and earth, with Thine acquiescence on earth, a worthy holocaust of Thy Justice from Love, so it may know how to give Love to Thy Justice, so its holy fragrance may perfume the Heavens and saturate souls on earth."*

Then He saw all the sins of the world. . . and His interior martyrdom was extraordinary. In this second day of His human existence, according to time, the Word Incarnate,



still hidden from the light of the world, having Mary alone as a participant, was wounded in His Heart with a secret dagger of His interior Passion, which He continues enduring in the Eucharist. He received in a single blow the martyrdoms He received during His nine months before birth and His 33 years of mortal life and in the prolongation in the Eucharist that He would have to suffer in the silence of His Victim Heart.

**Yesterday was the day of Love for Justice;  
today is the day of Justice for Love.**

O Jesus! Here Thou dost manifest Thy Heart with all the tenderness of the most delicate hearts and even more. O Divine Victim. . . with the tenderness proper to God. Unfathomable mysteries. . .

And Mary? What was this innocent dove doing in expectation of those holy mysteries worked within Her? The office of a perfect priest and of a perfect victim, too; the most perfect of the Legion after Jesus. In these considerations is the culmination of doctrine for priests of the Lord: the Heart of Mary, for at the same time the Divine Victim was immolated in Her. She offered Him and at the same time He was immolated. Mary! What a phenomenon in the eyes of God! She (Her body) is the Holy Temple. She (Her Heart) is the altar. She, Her body, Her Heart and Her soul exist in unison with the soul of the Divine Victim, *the Son of God and Her Son*. . . and hidden in Her.

While these miracles were working in Mary. . . Mary was unpretentious in Her exterior; and no one, not even the devil, knew the prodigies unfolding within Her.

This was a phenomenon known only to Heaven. And unknown to the world and to Hell.

There all the splendor of the modesty, the recollection, the silence of the most humble Virgin, was an object of confusion to the devil and the world, who were unable to perceive anything but what appealed to their senses.

Behold the model of victim souls: *the Word hidden in Mary*, Mary concentrated in the Word.

## *The Third Day*

**of the Word Incarnate in the Womb of Mary**

Then came the third day; from one dawn until the next. It was the *day of light*.

Yes! Now the Word had adored and offered Himself. Now He was going to ask. And for what wilt Thou ask, O Love? And how wilt Thou ask and for whom?

The object of the constant preoccupation of the Word Incarnate has always been: to obtain good for men. But not just any "good;" a good in the fullest meaning of the word *good*.

Two days He had spent in adoring and offering Himself to the Father, for men do not do it; they do not know how to do it. Because He knew these acts are redemptive, through the graces they merit from Heaven for earth. But that was not enough for Him. His love for us is such. . . that just as when He dwelt in the Bosom of the Father He did not rest until descending to earth, now He longed to elevate man to Heaven; or, to draw that same glory from Heaven to men, and to make it dwell in them. He knew that in the Eternal and Most Holy Being of the Trinity, the Holy Ghost is the *unifying center*, and there the "fire of love," of divine love, dwells. And that conflagration, that fire, He wished to disseminate among men. What to do then. . . ?

Although He waited to leave the womb of His Mother to show Himself to the world and to open His mouth to instruct, and although He desired, and His desire is law, that His divine word live in the Church He would found until the end of time. . . with all that, He was not satisfied. He did not want to leave us only His words. He wanted to remain Himself. He Himself with us.



He did not want simply to issue a general law for us. . . He wanted to help us with the manifestation of His Will, in all times and in the circumstances related to those times. Ah. . . He did not want to leave His Church an orphan, and since He had to return to His Father. . . how would He remain with us perpetually?

Then He adressed a prayer to His Heavenly Father and He asked for us — *The Holy Ghost!*

He knew the Three Divine Persons form a single God. And the most loving Father granted Him that grace. During His mortal life He would be able to pour out His *Divine Spirit* of love and of light on those on whom He would breathe His *Divine Breath*. And. . . the intimate agonies of the Word Incarnate now due to the ardent desire of effecting that trajectory of His mortal life, of His time on earth, or rather, of being present in all the epochs after His Ascension.

No! This gift of the Father served only as an incentive to the desire of the Word Incarnate.

Among the multitude of souls He had seen passing on the road of His 33 years of pilgrimage on earth. He had seen so few disposed to receive His breath. . . On the other hand, among them He had met one whose simplicity had attracted His love: *He had seen Peter*. Peter, who was to be the leader of the Apostles and the cornerstone of His Church! Certainly He would breathe upon him and that man would receive the Holy Ghost, but. . . his followers? Those who would come when He had already ascended to Heaven. . . ? How would they rule His Church. . . being weak and imperfect men. . . ?

"*Father! Father!*" the Word cried then, "*have mercy on My spouse, the Church! Have compassion on the wishes of Thy Son.*"

And the Word prayed from the womb of Mary on this third day after His Incarnation, prayed for the *infallibility of His Church*. That is why when, later, He announced it to Peter, He said to him with a very intimate satisfaction, "I have prayed for thee that thy faith fail not."



The infallibility of the Vicar of Christ! It was decreed in Heaven from this instant; because the prayer of the Word Incarnate, Who was offered as universal victim of atonement and of redemption, had done violence to the Heavenly Father.

The Word acquired this grace for the benefit of men. And the Word was absorbed in joy. . . having just acquired a treasure we will enjoy on earth, but only in Heaven will we be able to know its value.



The infallibility of the Vicar of Christ on earth is the visible assistance of the Son of God in His Church! To proclaim this truth is to proclaim the Kingdom of Christ! To confess it is to render an act of gratitude to the Heavenly Father! To respect it and venerate it is to extend the reign of the Holy Ghost, which has its origin in souls through faith and the culmination of its operation in the Father of souls, *the Pope*, to whom, through his infallibility, all power within the Church was given and who is known by the integrity of the doctrine, of the faith and of the primitive customs of this divine entity!

And the Word was indeed pleased and seemed to forget everything in the midst of this joy. . . and of the gratitude with which this grace obtained from Heaven seized His Heart.

The demon had been routed, so to speak, because in the furious sea of his snares he will always see the Ark of Salvation sailing tranquilly, against which he will never be able to prevail. And if the world is such a vast area in which to take captives, the Church, the Holy Ark, will have the power to enlarge her bosom more and more to redeem souls.

O beloved Word. . . art Thou not yet satisfied?

And the devil was ignorant of all these prodigies the prayer of the Word, hidden in Mary, was obtaining from Heaven. But, why? God had permitted this wicked center of darkness to witness the Annunciation. . . he had heard the angel's words and Mary's "fiat;" but as it was not possible for him to penetrate the virginal and most pure womb of Mary, nor could his eyes tolerate the brilliance of Her pure soul; he had to wait to know the effect of the Incarnation by some exterior manifestation of the Mother. But the humility of this Immaculate Mother confounded Hell. And all the prodigy of graces She concealed in the secrecy of Her interior mansion.

*"Quia respexit humilitatem ancillae suae."*

## *The Fourth Day*

### *of the Word Incarnate in the Womb of Mary*

And the fourth day came and the Word, abstracted in the joy of the Holy Ghost, continued His impetratory prayer. . .

He wanted the reign of His Divine Spirit to be extended to all souls. His desire was so intense. . . that He moved Heaven. This prayer of the Word, ardent, sweeping, is the strength of man and the weakness of God (according to St. Augustine).

The Heavenly Father could not refuse anything His Word Incarnate asked of Him. That is why later Jesus said to the multitudes, "Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it to you."

Ah. . . ! This was the day of the dissemination of graces: the Father had given His Word "all power on earth" in order to diffuse His *love! That love is the Holy Ghost!* Then the Word manifested the purity and perfection of His Will toward all the souls of all men and for all times until the end of the world; *that the grace of the Holy Ghost might be given to all redeemed souls.*

But He did so in a manner suitable to a God Whose works are perfect. He would not give it to any other soul with the power and intensity with which it had been given to His Vicar, because infallibility would be not only the effect of the grace of the Holy Ghost, but the gift would be the Spirit Itself, with His assistance in the soul of only the one who would represent Christ as head of His Church and as its firm and immovable base. But the Word also had fixed the eyes of His soul on all souls of the present and of the future, and He desired, and His desire is law, that the Holy Ghost be given to each soul in the measure of the purity and



sanctification of each soul, and as the common good might require it, depending on the Divine Will.

And He asked this for men in general, but a *Legion of Souls* attracted His glances, to whom especially He promised with love to infuse in them and pour out on them His Holy Spirit. And He desired, and His desire is law, that these souls be His apostles of love for the end of time.

And the Word conceived in His mind some men, all filled with the Holy Ghost, who would guide souls by the hidden paths of His Love. Whose interior operation would have the force and the imminence of this grace on the first Pentecost in the Cenacle so their words might impart spirit and life to souls.

And the Word saw these times of today, and He rejoiced greatly in the Legion of those souls, and from the womb of Mary He prayed for them.

And Mary shared those joys. . . those longings and conflagrations of the love of Her Son from Her womb, that suddenly culminated in the desire to give the *first breath of His Divine Spirit* to the soul of His Precursor who, already hidden in the womb of Elizabeth, his mother, slept awaiting the Consoler. And this motion of the Word was an irresistible motion in Mary as well and She set out on Her journey to Elizabeth so by means of both mothers these two "beings" each woman concealed within herself and who would be the *light that enlightens the world*, approached each other.

Because, although the Eternal Father could give His Spirit to the Precursor, or the Holy Ghost give Himself. . . it is the Divine Will that God will not give Himself to souls except through His Word.

And, as the Word of God had His will and His power, humanly speaking, subject to Mary, His Mother, because of His Incarnation, it was necessary that She be there, and through Her He breathe on the soul of St. John, on him whom He called "his" on being near him. . .



Scarcely was the presence of Mary near the mother of the Precursor when he leapt for joy on seeing His Lord. Because the Word poured out His Spirit through the mouth of Mary in the first words of Her salutation.

And the womb of St. Elizabeth was filled with brilliance, because the fruit of her womb was sanctified. And the devil



was permitted to see this spectacle and he believed and he feared the son of Elizabeth might be the Messiah.

By this grace St. John was "blessed" while still in the womb of his mother.

And the devil called the splendor of this purification "*signs of the Word.*"

But he was not permitted to know the Word in Mary, because his eyes could not bear to trespass what is "all pure."

In that visit of Mary to her cousin Elizabeth, the Word revealed to St. John the light of the Holy Ghost, the mystery of the Incarnation. And He instructed him all the time Mary remained at St. Elizabeth's side. And all those in the house, near Mary, were the object of that grace.

Because the presence of Mary, while She carried the Word in Her womb, sanctified those places; because each desire of Her Heart was attended by the condescendence of Her hidden treasure, which was poured out through Her. O Mary, pregnant with the Word of God. . . Thou art a worthy reliquary of all the glory of the Divine Trinity!

## *The Fifth Day*

### *of the Word Incarnate in the Womb of Mary*

Until now the love of the Word had been manifested immensely. . . and nevertheless, He was not satiated, even in His copious love.

On the first day He gave us *His adoration of the Heavenly Father.*

On the second He offered Himself as a victim for us to satisfy Divine Justice.

On the third He obtained for us *His visible assistance (in the person of His Vicar on earth).*

On the fourth, He prevailed upon Heaven so the center of His Divinity, *His Spirit*, would descend to diffuse Himself as a burning fire to souls.

What then remains for Him to do?

What is His love now going to invent?

It is the last day when He must conclude the fulfillment of our good. And in His mind, one by one, the days of His life on earth passed, then His Passion, His death and His Resurrection and Ascension.

Everything was reckoned exactly as it would happen. Not one day more nor one day less. His return to the Father was decreed from all eternity. His glorified body could not dwell among men when they had not been resurrected as well. . . What to do. . . ?

He took delight in dwelling with the children of men. How would He go away and leave them?

Certainly, the Holy Ghost would be the Consoler, the Guest of souls. . . but. . . the faithful friend? The Word made



flesh Whose Heart beat with the children of flesh and sighed with them. . . and prayed with them. . . and suffered and rejoiced with them. . . sharing human life with a nearness and a certain human contact, too. . . how would He accomplish it?

And the Word immersed His Heart in the secrets of His divine power:

*"O Father. . . I want to remain with them until the end of time. . . It is not enough for Me to be born once, to suffer and die once. . . I want to perpetuate My office of Redeemer and of Victim with a real and present continuity."*

And in that moment He conceived in His mind (humanly) *the institution of the Holy Eucharist.*

Thus His Supreme Sacrifice would be renewed without interruption all over the earth. And He, the true Victim, alive, divine and human, would be able to remain among us and to dwell with the children of men (His inheritance) until the end of time, in order not to leave us alone, so we would be able to have recourse to Him in our afflictions and, above all, so we would be able to *eat Him and assimilate Him*, to help us so the state of grace might be permanent in us and so it might be possible to consummate eternity joyfully in union with Him, and so we might possess Him for all eternity.

Oh. . . Word of Love! What hast Thou seen in us that steals Thy Heart? It is that Thou art *Love* and therefore, Thou hast not stopped until giving Thyself totally to us.

Thus, the Word Incarnate in the most pure womb of the Virgin Mary had adored; had offered Himself as a victim to die for us; had asked for the Holy Ghost; but now He had just given Himself up entirely to us. He had reached the infinite of His liberality. With all this and being God, He could not give us more. And man, miserable and mean, has not yet appreciated it. . . nor has he scarcely availed himself of His goodness.



## The Priesthood

Together with the Eucharist the priestly institution was born in the mind and in the Heart of the Word Incarnate with the same simultaneity. Because no one but Christ has the power to *consecrate His Body!* Then, it was necessary to have "anointed ones" of God, "other Christs," those who, in His name and in His memory, might consecrate the Divine Victim.

All the other offices of a priest of God are secondary. The priest was created in the mind of the Word essentially to celebrate the Sacred Mysteries of the Holy Sacrifice of the Mass, when the Victim is immolated and becomes *Bread* to give Himself to men to sustain eternal life. Oh... with how much reverence and purity of soul must the priest approach the altar of God to officiate at Holy Mass... This was the culminating day of the annihilations of the Word for love of us.

Divided among the first five days after the Incarnation, the Word consecrated these five acts to Mary, His Mother, to instruct Her in His plans for redemption and to solicit Her as Co-Redemptrix. And although in those five days (the time determined to initiate these loving laws for us men, laws for our benefit), such divine ideas had their beginning only in time with regard to the humanity of the Word; but pertaining to His Divinity... they had no beginning because they were, like Him, eternal, according to His own essence — and thus they were of a divine nature.

And Mary kept all these things in Her Heart.

Now, what does the Word do, hidden in Mary, after having consummated the idea of our good?

For nine months He remained silent, offering His interior Passion, the Passion of His Heart, to His Heavenly Father.

And Mary shared this same Passion with Him as Co-Redemptrix.

This was happening in the Word, hidden in Mary, in the same manner that His Passion has been continued in Tabernacles. Thus the Agony in the Garden has been prolonged, the succession of all the steps of His physical Passion; but He has been enduring it, really and truly, in His soul; because He is not dead, but living. And, although His body has been glorified in Heaven, the mystery of this Sacrament of Love is so profound and so unfathomable for us that the immolation of the Divine Victim in propitiation for us is hidden. And since then... will Mary ever be able to withdraw from Tabernacles?

Agonies... martyrdoms... annihilations; because so many souls banish Him into oblivion... the Word of God made man and the man, Bread, to hide His grandeur, is consumed with longing for hearts to beat in His love. He lives loving in silence... in a continuous immolation. His office as Victim has Him constantly mediating between Heaven and earth, obtaining mercy and pardon for us.

If it were not for Him...!

For victim souls, this is their model: the Word Incarnate and hidden, from the womb of Mary to the Eucharist, offering Himself as the Victim par excellence, through whom all other victims are accepted, offering themselves to the Heavenly Father to repay Divine Justice.

His Victim Heart is the prisoner of His intimate Passion for us.



## *The Interior Passion of the Heart of Jesus*

continued in a mystical, but real, manner  
in the Holy Eucharist

That Heart of the Word Incarnate, hidden in Mary, all ablaze with love, even hidden in the maternal womb, was now capable of suffering. And He was suffering there. . . with that intensity proper to His love longing to offer reparatory sacrifices to His Father, in atonement for sinful humanity and in propitiation for all of us. Grieving over the vision (interior) of the ingratitude of men, those who caused Him a most cruel sorrow, there were. . . those thousands and thousands of souls who would resist the *truth of His Divine word*: His holy doctrine!

The blindness, the resistance to the faith, the errors of their hearts, their impenitence in evil, for they would close their spiritual doors to His divine grace. . . His Grace. . . that grace so costly for Him to obtain for us. . . and that we would despise. To acquire it for us from His Heavenly Father He left Heaven and was obliged to remain annihilated and hidden among men, transformed, first into an as yet unborn being, enclosed in the womb of a woman, the most humble and unknown of all women. . .

Then a tiny Infant, poor and subjected to the rigors of this earth; born in a contemptible stable among the animals on a winter night. Then an adolescent under the care of an artisan in the most poor and forgotten home. . .

And later, a vigorous Apostle of the multitudes Who, for three consecutive years, gave Himself for the good of souls and was attacked, persecuted, mistreated, until ending by dying reproachfully on a cross as a victim. . .

And perpetuating this sacrifice through the centuries in the Eucharist, completely hidden, transformed into a *piece of Bread*. He. . . with His Body, with His Soul, with His Divinity, with all that abyss of love with which He has loved us. . . until eternity. . . because He wanted to continue being the pure Victim, in silence and annihilation Who, on taking upon Himself all our miseries, would be able to intercede incessantly for us.

All this was considered in Mary by the Word Incarnate, the only Son of God. . . of that God Who needed nothing from us. He. . . all holy, all powerful and blessedly perfect in His Heavenly Kingdom, in His eternal glory! His only reason for such extravagance was *our good!*

All these intimate sorrows were already destroying the Divine Heart of the Word Incarnate in Mary, being shared only with Her. Sorrows inconceivable to us, incalculable, because they exceed our capacity. Proper only to the capacity of a God-man.

And the intensity of His love increased the sensitivity of His Heart. And on the other hand, so great was the ingratitude of men. . . ingratitude present to Him there, in anticipation of the prayer in the Garden of Olives, the prayer and the vision were there in the sealed and enclosed Garden of the maternal womb of Mary.

Another reason for His grief was the coldness of good souls, those who, grasping His doctrine and although not giving themselves up to sin openly, grow torpid in a tepidity that chills grace. The effect of these souls on Him was from then on a horrible solitude and a reason for ridicule from His enemy, the devil. . .

There. . . in those souls, where He would place the perfection of His gifts, where He would try to win the love of the heart so it would not be captive of the devil nor the world. . . what grief! The enemy would gain much, impeding the rapid pace of those souls, so they would not climb the path to divine union. Because the enemy would be able to put lead in the feet of those souls. . . and ice in their hearts, so the flames of love in those breasts consecrated by



the predilection of the Word, would not be able to rise with fervor to Him. . . and He would find His divine and ardent Heart submitted to waiting long vigils. Those thousands of souls remiss in virtue, delaying in the total yielding to the cross and to divine love. . . those bargaining souls in the trials of God, attached to little things, who cannot bring themselves to give everything to Him alone. . .

And those others who would approach Him with a magnanimous spirit. . . and. . . then, when they should deserve to be filled with the treasures of His Passion, when He would place His Cross on those shoulders who with such generosity had offered themselves to Him. . . oh cruelty! Rebels in a stroke of diabolical intrigue, they would hurl the cross at Him, they would turn their backs and, fleeing from Him, would leave Him contemptuously wounded and betrayed. . .

Jesus. . . Jesus. . . foolish lover of souls! Ah! When His Heart experienced those griefs. . . there. . . still enclosed in the maternal womb. . . what must He have suffered? With what sentiments of His Divine Passion for us would He await the moment of birth? To find Himself among men and to be face to face with them? To give Himself up. . . with that generosity unique to Him alone. . . to combat His enemy, the devil, and to be able to say to him, "I will succeed one day in drawing them to Me. . ."

In the Holy Gospel there is a very intimate expression of this sorrow of the Heart of Jesus, our divine and valiant Savior, when one day He exclaimed, "Wicked and adulterous generation. . . how long must I suffer thee." It is as though Jesus challenged the devil, who is the one who tempts human souls and turns them against their Redeemer.

And nevertheless, it is He Himself Who calls us constantly, "Come to Me, all of thee!" And He Himself Who, on perpetuating His presence by the institution of the Eucharist to remain with us, says to us, full of tenderness, "I will not leave thee orphans." Ah! The grief of the Heart of Jesus does not discourage, but increases, His zeal. . . divine flames of charity invading Him. Flames that increase with each step and under the weight of the grief.

*Because He is the perpetual Victim between Heaven and earth Who is repaying for us the Divine Justice of His Heavenly Father. His essence, simplified, is LOVE!*

The Heart of the Divine Word incarnate is a most pure focus of love. . . of divine emanations. . . it is all love! For this reason the grief, the jeers, the wounds, the outrages, the contempt, the ingratitude He receives, all. . . are converted into merciful pardon, into love! Love, united to the Divine Sanctity in Him, has been given a close embrace! *Mercy and Justice are united in Him forever!* That is why, while Jesus remains as a Victim, justice is discharged over the world and produces pardon and mercy, because it passes through the Victim Heart suffering for us, paying for us, and responding as a rich and exuberant guarantor. . . Oh, the mysteries of Divine Love, enclosed in the Victim Heart of the Word Incarnate, Who began the Redemption in the womb of Mary.

In the nine months of isolation in the maternal womb, the Word suffered alone. None of the souls who were the object of His love knew Him. And nevertheless, He was already mediating for them, praying, suffering and giving Himself up to the Heavenly Father, with that generosity so characteristic of Him, "Father. . . forgive them for they know not what they do."

Not the ingratitude nor the offenses nor the death itself He would give as payment for His love, nor the abandonment in which they would leave Him when He would live among us hidden in the Tabernacles, nor the preoccupations of some nor the inattention of others, nor the persecutions nor the blasphemies, nor all the sorrows of Hell with which the world would crush His Heart succeeded or will ever succeed in restraining the infinite love with which He loves us from eternity.

Oh. . . the follies of His divine love are such He longed to expose Himself to all the material and spiritual cruelties of His Passion and of His Death, to obtain among millions of ungrateful souls, to inspire love in at least one, to open His Heart to her and to feel a single human heart beating for Him. Thus He revealed His intimate tenderness in that



Last Supper with His disciples in His mortal life when, opening His divine mouth He let His Heart overflow from it and each one of His words encloses a world of love. . . and a promise of eternal glory. . .

Jesus hungered and thirsted insatiably to give Himself for us! He fulfills His desires of giving Himself to the Father for us in each instant, from the moment of His Incarnation that has continued in the Holy Eucharist. But . . . oh! . . . it was not enough for Him. . . His love desires to overflow the cup of our souls. . . and to saturate us with His own Being.

But men do not understand this love of the Word! They do not want to receive Him. . . they do not let themselves be invaded by His love; they resist Him, at times they despise Him, they neglect Him not only for other human and miserable loves but even for the devil himself when they give themselves up to sin and permit him to seize their souls. That is why the Word Incarnate suffers this mystical Passion, but no less real for being mystical, in the Holy Eucharist, where He has continued His physical life with His Body, with His Soul, with His divinity united to His holy humanity.

Souls are not filled with divine gifts only because they refuse to receive them; because they resist opening themselves to the emanation of gifts and graces He would pour over them. They do not want to give Him a channel for His torrent of mercies; they do not want to give themselves up to His love. And this resistance of souls is the cause of the mystical agonies in the Divine Heart of Jesus in the Blessed Sacrament, Who lives silently. . . waiting. . . enclosed in a Ciborium or in the disk of a Monstrance, as He was then living hidden and silent in the womb of Mary.

The exterior customs have established a type of mechanism among adorers of the Holy Eucharist. Ah. . . they know enough to see in that little piece of Bread, with faith and veneration, the admirable Sacrament. . . the center of our religion. . . the object of our adoration. Ah. . . but He wishes, He longs for them to discover the miracle of His

love. . . of His intimate love. . . to know how to meditate on the tenderness of the love of His Heart! Of that adorable Heart of Jesus. . . of that Word made man Who hungers and thirsts to be loved with all the beauties of love. . .

He longs to be loved as God and as man! Just as He is present under the sacred species hiding Him — with lively sentiments. . . with strength. . . with true unction!

Ah. . . and how many centuries must this Divine Heart suffer. . . such mystical agonies. . . agonies that began being physical in that Heart from the moment of His Incarnation. And nevertheless, Jesus suffers silently in the Tabernacles, as He suffered silently in the womb of Mary. . . ignored . . . alone. . .

Souls, object of His love, wander around thousands of vain aspirations, far from His love. Other ideals overwhelm them: that of this love, that of this Heart, leaves them cold and indifferent. It bores them to spend even an hour with Him. They beg the muddy water of puddles (false, perishable affections) while His. . . eternal and sublime. . . they put off, they disown, they despise. Jesus! Why do those Thou lovest treat Thee thus? Why dost Thou love so much those who treat Thee thus?

The Word Incarnate lives for a hope always real to Him. . . He hopes always in souls. He hopes one day, tired of crazy pursuits, they will turn to Him, have recourse to Him. And that is when He gratifies them and is gratified by them in the sublimities of His love. For a single soul, the Word would descend to incarnate Himself, and divinely generous as only He is able to be, He would accept all the corporal and mystical torments. And He would wait for her. . . until the end of time, with the hope of seeing her totally converted to His love. Because the love of His Heart surpasses everything. . . in life and in death, on earth and in Heaven, and even in Hell itself.

This! This is a mystery we will not be able to understand except one day in eternity with the light of glory! Now it must be enough for us to believe it, because He Himself has revealed it to us.



The love the Word of God made man has for us is such that when absorbed in the vision of the ages, still hidden in the womb of Mary, He saw the prowlings of the devil making war with the triumphs of His Redemption! The conflagrations in His loving Heart were inflamed and in Him this longing alone prevailed: to give Himself for us in the measure our misery demands of His mercy.

If He wishes to draw us to His love, it is only for our good; if He seeks us, if He calls us, if He puts up with our resistance, it is only because He loves us more, infinitely more than we ourselves are able to love ourselves and love our good, our happiness and our eternity.

From then on He took upon Himself, in His body and in His soul, all our crosses. Since the Word of God became flesh and dwelt among us (and dwells even yet) "who is weak and I am not weak?" as St. Paul says. Since His Heart, human and divine, beats, feeling the weight of our weakness (except sin), our miseries and our sorrows, who suffers, who weeps and He does not weep, does not suffer?

Souls! Souls! Men! Men!

Acknowledge at last the Divine Victim Who lives, Who dwells, Who lodges among us. . . Who sighs alone, Who loves, Who suffers enclosed in Tabernacles. . . always anxious for our hearts; prisoner of a sublime passion — to redeem us from sin; consumed with a constant and eternal longing — to glorify the Father!

He has become a burning coal of ardent immolation to acquire for us the heavenly treasures of His graces, and He waits, day and night, for gratitude, for the love of our miserable hearts to unite us with His merits, with His life of expiation. . . divine life! And thus to sanctify us in Him, to give us one day the eternal kingdom of His glory. That Kingdom He Himself left to come among us so many centuries ago. . . and He Who came to submit Himself to those martyrdoms proper to His office as Redeemer, which He endured from the moment of His Incarnation.

The cross of wood He took upon His shoulders physically, and on which His feet and hands were nailed, is not



the only cross of His most cruel martyrdom. . . no! A more sorrowful cross He carries in His Heart (as He showed St. Margaret Mary) and in these last times He has wished to manifest His Heart nailed to the center of the cross. . . the *interior cross*. Yest Jesus on Calvary was nailed to the cross of wood, the instrument of His death, for three hours; but the intimate cross He has affixed to Himself mystically in the Consecrated Host, the Eucharist. . . who thinks about that? There He continues being the perennial *Host of Im-molation*, sacrificed on the cross of His intimate grief.

It was not only the soldier's lance that wounded His breast, rending His Heart with a single thrust. Jesus, from the first moment of His Incarnation was wounded, living intensely the vision He embraced and made present, human ingratitude, and thus it continues in the Holy Eucharist. . .



That wound in His Heart has not been closed nor will it ever be closed. Thus He Himself revealed it to this miserable creature when, on one occasion, contemplating the manifestation of His wounded Heart I wanted to ask Him to permit me to close it. Then He answered me, "Oh no! Prevent yourself from doing so, for while this wound is open all sinners will enter through it."

Do we realize? All the corporal martyrdoms Jesus suffered in His bloody sacrifice are like a symbol of His spiritual, interior martyrdoms. That is why on Calvary His Heart was already wounded when He was consummating His Passion by being nailed on the Cross in the state of a Victim, at the mercy of His creatures. . .

And those interior spiritual martyrdoms the Word Incarnate suffered from the moment of His Incarnation and He suffers them yet in a mystical, but no less real, manner. For us this is another of the great divine mysteries we will not be able to understand here below and it will humble us one day in eternity if we will permit our Savior to save us.

The mystery of faith is this: to believe that in the Eucharist. . . He is alive! And if He is living, He is not insensible. He is there with His Body, with His Soul, with all His humanity as well as with His divinity. A living Victim Who will not rest until Judgment Day, the day of eternity for the humans of this earth. The sins of men, these are the cruel instruments that sacrifice Him, the nails that fasten Him to the cross more and more. And He continues in that sole and exclusive occupation He showed us on the height of Calvary when He was lifted on the cross — praying, interceding before His Heavenly Father, at the head of miserable humanity who, without Him. . . would only bring upon itself the anger of God, the just divine indignation, the essence of God offended. . . as He wanted to show us by the earthquake that happened when our Mediator expired. For three days He withdrew from among men to visit the secret cavities of Limbo. . . days of mourning and desolation when hearts seemed to be in agony, without faith, without hope, without light. . .

But, came the third day of the Life of our life. . . Jesus arose! And again He diffused His divine nourishment in the world of His own (the humans). . . of the poor. . . of the miserable. . . His loved ones.

That is why He said to His disciples, "A little while and you shall not see Me; and again a little while and you shall see Me."

And from then on He has remained with us and near us pining for love. But now. . . who can see Him. . . except with the eyes of faith? And He wants us to look at Him thus. That is why He said to Thomas, "Because thou hast seen Me thou hast believed; blessed are they who have not seen, and have believed."

Now only the heart enamored of Him discovers it, and pure souls, whether they be those who have never been stained or those who cry repentant and are cleansed of their sins. Jesus makes Himself known to those who love Him. That is why when He appeared to Magdalene under the guise of a gardener at the sepulchre, she recognized Him, because love makes itself known. That is also why when, at the shore of the sea, His disciples perceived Him indistinctly on the sea, and He asked them for something to eat, the first to recognize Him was John, the disciple pure and full of love for Him, and for that reason he said to the others, "It is the Master." In the same way now, although hidden in the Eucharistic species, He wants faith and love to make Him known! For that reason we must go to Him frequently and call Him, pleading, "Come Jesus! Come quickly! Come and do not delay." And. . . Jesus will come! He will come because He has promised to. He will come because He wishes to. He will come because we need Him, although. . . we do not deserve Him.

Let us go like St. Peter, determined that, on recognizing Him, we will expose ourselves to all risks to follow Him, for Peter threw himself into the sea without thinking he might sink; yet Jesus made him walk on water to demonstrate to him the reward for his faith and, above all, for his generous giving up of himself. . . for his sincere and ardent love.



"It is He and He calls me," like Magdalene when Martha informed her the Master was there.

Jesus, thinking of these heroic acts of love, wanted to remain hidden and promised later "He would be seen" again. From then on, . . . since these enigmatic words are in the New Testament, generations have asked themselves, when will this be? As in another era, the disciples said, "What does He mean by this 'little while'?" Mysteries of the love of God! Mysteries that let us live in expectation, awaiting the miracles of His promise and of His reality. Meanwhile, in the Tabernacle, let us not look on that Host as a piece of bread. . . . Let us look at Him! At the beloved and divine Jesus. At the Master. It is He! And He calls us. It is He. . . the same One Who became man in the womb of the Virgin Mary, and Who lives ever since, really and truly, as man and God, And Who lives hidden and sacrificed for us, lives mystically crucified on the cross of His interior Passion to redeem all of us.

How sad! The soul, object of such great love on the part of God, does not even know how to recognize Him, but still less to acknowledge Him, nor when to respond at least a little in her heart to such divine goodness.

The soul, at the foot of the Tabernacle, must do the same as at the foot of Calvary. . . . and the same that would have to be done before Mary in the time of Her most holy pregnancy. . . . because before Her She had the unheard of spectacle of the crucifixion of the Word made man, the divine and human Victim Who offers Himself to the Eternal Father in continual immolation for the redemption of the world.

His life is, with respect to His Heavenly Father, an uninterrupted act of love of Divine Justice, with that supreme ideal of directing everything to that end. He wants souls to unite themselves to the sanctity of love, to make a holocaust to His Divine Father, rendering Him worship worthy of His Justice, that is LOVE. It is He! The same Jesus Who was born in Bethlehem in a humble stable and was nailed to a cross on Golgotha. He calls us! Yes, He calls us continually, from the instant of His Incarnation He has not

ceased calling souls and now from the Tabernacle. . . . "Veni . . . Veni. . ." Anxious for His loved ones to approach Him and say to Him, "Behold I come."

Jesus, enamored of souls, I want to watch with Thee; inflame me with Thy love!

But, oh, there are souls who, in front of a Tabernacle and even in front of a Monstrance, become bored; they do not know what to do or say, not knowing how to use that time. At most they recite vocal prayers mechanically. . . . routinely, "This people honoreth Me with their lips but their heart is far from Me."

Jesus! Word Incarnate and hidden. . . . manifest Thyself now. . . . Lord!

Heaven help us so we may not be like that nor make the Heart of Jesus that loves us so complain. He longs for us to approach His Tabernacles with love and great faith, reverently, recognizing that He, being our God, has made Himself a Victim for us. Let us not go only to take Him complaints of our temporal sufferings, nor to ask gifts of Him for our own convenience. And even less, let us not go before Him protesting our crosses, seeing Him patiently nailed so many centuries for our good. Let us not be miserable and ungrateful.

Because, let us never forget He lives silently waiting for a soul to approach Him so He can pour out His love on her! Because He wishes to show Himself to those souls just as He is. He will reveal to them the depths of His Heart and He will relate to them the heights of His Love! He will show them how, in Him, all is amiable and those souls will know "how sweet the Lord is."

He will teach them in a special way so they may know how to love and to give themselves up to Divine Justice so, without fear, they may be formed into a *Legion of Victims in atonement for the whole world!* That is the most ardent desire consuming the Heart of Jesus in the Eucharist, Whose Passion began the day of His Incarnation in the womb of the Virgin Mary, His Mother and our Mother, Co-Redemptrix of the world, the first among all women, the first of all



creatures whom He associated with His Redemption. And thus She will present their souls to His Heavenly Father.

Thus He will be able to give them to drink of the same Chalice He drank: the bitterness. . . the grief that, with love, is delicious divine wine. Thus victim souls will be like an oasis where the sorrowful Heart of the Divine Victim will repose, and souls thus offered will be covered with His merits before Divine Justice. These will be the victim souls Jesus desires. . . a legion He asks for insistently. For them, He has lived silently in the Tabernacles awaiting the time designated to attract them to His path of the redemptive cross. . . and such is the ardor of His desire that each instant that passes is like centuries for His Heart. That is why He longs to be given to all souls in His Sacrament of Love. . . He wishes to pour out His graces on them. . . He wishes to leave an echo of His voice, of His laments of grief, in them.

And this is not fancy, but reality; it is neither a chimera nor an invention. Souls! Souls! Let us go to Him and love Him, responding to His love. Let us pour out our hearts at His feet and permit Him to work in the interior of our own souls and permit Him to work in our path and in our life. Let us be docile to His Will, submitting ourselves to Him in everything, for. . . this He values more than anything. Let us humble ourselves in the contemplation of His Heart, in order to know all His agonies and to suffer with Him. . . so we might not continue intensifying His martyrdoms. . . so we do not oblige Him to say to us that reproach, "Could you not watch one hour with Me?"

Souls, adorers of Jesus in the Blessed Sacrament, are needed at the foot of the Tabernacles. . . silent and contemplative souls with whom He is able to converse. He has much to reveal to them. . . and many treasures to confide to them to teach them the science of sciences: *His Love*. Because the love of God encompasses everything. *Through the love of Jesus one reaches Justice*. Heaven itself and God with His infinite gifts will be brought down by means of love. Let us love the best of all Loves!

May it be for the glory of God!

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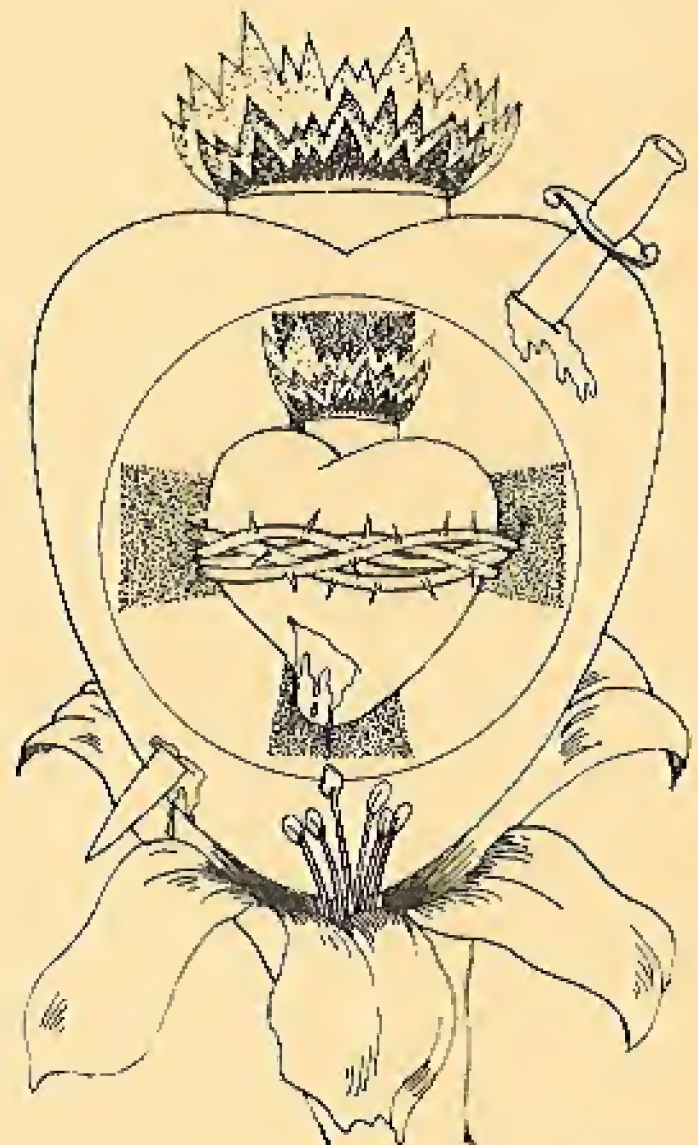
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